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Sacred Declarations:

OR, A

LETTER

Theophilus ^{BY} OF THE *Lobb. N. D.*

INHABITANTS of *London, Westminster,*
and all other Parts of *Great Britain:*

On the Account of Those Sins, which provoked
GOD to send, and continue, the mortal SICK-
NESS among the Cattle, and to signify, by the
late awful EARTHQUAKES, that his Anger is
not turned *away.*

1076



R. Alexman
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NESS among the Cattle, and to signify, by the
late awful EARTHQUAKES, that his Anger is
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Proposing to their serious Thoughts, DECLARA-
TIONS of the Righteous God in his Holy Word,
concerning some SORTS of Persons whom he will
punish in the Day of his Visitation for Sin.

And likewise, An Account from the same Sacred Scriptures,
of a sure Way to Safety, Comfort, and Happiness.

THEOPHILUS LO 1313. M. D.
At what Instant I shall speak concerning a Nation, and concerning a Kingdom to
pluck up, and to pull down, and to destroy it:

If that Nation against whom I have pronounced, turn from their Evil, I will re-
pent of the Evil that I thought to do unto them.

And at what Instant I shall speak concerning a Nation, and concerning a Kingdom,
to build, and to plant it:

If it do Evil in my sight, that it obey not my Voice, then will I repent of the Good,
wherewith I said I would benefit them. Jerem. xviii. 7, 8, 9, 10.

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A
L E T T E R
T O T H E
INHABITANTS of LONDON and
WESTMINSTER, &c.

WHEN the Inhabitants of any City, or Country, have long revolted from God, when Iniquities have long abounded among them, they then have Reason to fear, and to expect a Suffering under the Divine Vengeance.

When they have long enjoyed the Means, and Opportunities of Knowing God, and his Will, and their Duty to him, and yet stubbornly remain regardless of them, and obstinately persist in Disobedience to his Commandments, they then have the strongest Arguments from the Nature of Things, and the Threatenings of the Divine Law, to be very apprehensive that Destruction from the Almighty may betal them.

It is said in *Heb. x. 26—31*. *If we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries [of God.] He that despised Moses's Law died without Mercy under two, or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy Thing, and hath done Despite unto the Spirit of Grace: For we know him that hath said, Vengeance belongeth unto me, saith the Lord. And again, The Lord shall judge his People. It is a fearful Thing to fall into the Hands of the Living God.*

That the Inhabitants of *L———* and *W———* have long, and most dreadfully provoked the Wrath of the Holy God, and go on still multiplying the Provocations of his destroying Judgments, is undeniably evident from what his *Lordship the Bishop of London*, in his most seasonable and serious Letter to the Clergy and People of these Cities, has very justly observed.

The Righteous God has not only manifested amazing Patience and Forbearance towards us, and the rest of the People of *Great Britain*; but he has, through a Course of many Years, and by various Dispensations of his Providence, both merciful and afflicting, been calling us to Repentance, and Reformation, calling us to seek Peace with him: And he has given awful Tokens of his Indignation, on the account of the numberless Sins against him, by which the Land is polluted; Tokens that the Time of his tremendous Visitation for Sin is very near; nay, but rather that is already begun.

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I shall only mention Two Particulars out of many, viz. 1. The MORTALITY, which, for some Years, has been destroying the larger Cattle; by which
God

God plainly admonishes us, that if we will not be reformed by such Judgments, he will destroy our Persons. 2. The EARTHQUAKES, which have lately happened. 1. The Mortality among the Cattle is one fearful Token. For after God had threatened to inflict divers Calamities on his People, if they would not hearken to him, and would not do all his Commandments, if they shall despise his Statutes, or if their Soul should abhor his Judgments, so that they would not do all his Commandments, but break his Covenant; I say, after God had denounced various Judgments to be inflicted on them for their Sins, one of which was, that he *would destroy their Cattle.* (Lev. xxvi. 22.) He says, *If ye will not be reformed by me, by these Things, but will walk contrary unto me, then I will also walk contrary unto you, and will punish you seven Times for your Sins. And I will bring a Sword upon you, that shall avenge the Quarrel of my Covenant: And when ye are gathered together within your Cities, I will send the Pestilence among you, and ye shall be delivered into the Hand of the Enemy.* Vid. Lev. xxvi. 23, 24, 25.

The Holy God, by continuing the *mortal Sickness* among the Cattle, tells us, that his Wrath is not turned away from us, that we must repent, and amend our Ways, or expect to feel his Vengeance in our Persons; and by the slow Progress of the Mortality among the Cattle, through a Course of several Years, he shews himself a most merciful God, and that he is loth to destroy us. Therefore,

If People will not hearken to the Almighty, but go on in their Trespases, their Guilt will be most heinously aggravated, and the Righteousness of God's destroying Judgments will be most conspicuous, when they shall be executed.

The other Token of God's Displeasure and Controversy with us, are the EARTHQUAKES, which
have

have lately happened, not only under these Two great Cities, but in other Parts of this Kingdom.

EARTHQUAKES are the Productions of the Almighty Power of God ; and happen only when and where he commands them to happen : No Astronomer, no Philosopher, can tell when or where the terrible and mighty CONVULSIONS of the Earth shall be : No, no more than they can tell when the Wind will change from East to West, or to any other Point of the Compass, or how long it shall blow from this or that Quarter, or when it shall raise Storms and Tempests: And although natural Causes may be employed in producing such Effects, yet it is God who manages these natural Causes, and who can restrain, or quicken their Agency as he pleases, and who always does so.

It is the Mighty God, who makes the Earth to tremble; therefore said *David* (*Psalms* lx. 12.) *O God, thou hast cast us off, thou hast scattered us, thou hast been displeased ; O turn thyself to us again. Thou hast made the Earth to tremble, thou hast broken it : Heal the Breaches thereof, for it shaketh.*

The Lord is the true God, and an everlasting King : At his Wrath, the Earth shall tremble, and the Nations shall not be able to abide his Indignation, said the Prophet, *Jer. x. 10.*

And the Prophet *Isaiab*, declaring God's Indignation against the Inhabitants of *Jerusalem*, for their Sins, says to them ; *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm, and Tempest, and the Flame of devouring Fire,* *Isaiah xxix. 6.*

And doubtless, when any other People fall under the like Guilt, they fall under the like Threatenings, which will be executed when ever the Lord pleases.

The Divine Power is never idle, or inactive: As it did act in the Creation of the Universe, so it is always

always acting in upholding, preserving, and regulating all the Parts of it : and some Things appear to be the immediate Effects of the Divine Agency ; particularly, the Course of the Wind, whence, and whither it blows, Storms, and Tempests, Thunderings, and Lightenings, and Earthquakes. *They that go down to the Sea in Ships, that do Business in great Waters ; these see the Works of the Lord, and his Wonders in the Deep. For he commandeth, and raiseth the stormy Wind, which lifteth up the Waves thereof, Psal. cix. 23, 24, 25.*

The Agency of the Power of God appears likewise in his Management of Things in the Moral World, the Concerns of rational Creatures, the Things in which Nations, Cities, and Families, and particular Persons are concerned. *Shall there be Evil in the City, and the Lord hath not done it, it is said, Amos iii. 6.*

FAMINES, and PESTILENCES, and EARTHQUAKES are tremendous Judgments of the Almighty and Holy God, by which Multitudes have been destroyed ; yet, tremendous as they are, they are mentioned by our Blessed Saviour as foregoing SIGNS of greater Miseries. For after he had foretold them, he says, *All these are the Beginning of Sorrows. Mat. xxiv. 8.*

—And have not *Famines, and Pestilences, and Earthquakes*, been lately in divers Places ? And hath not the Inhabitants of *Great Britain*, and its Cities, long, even through the Course of many Years, been provoking the Most High ? Have they not been regardless of his Laws, affronting his Authority, and defying his Justice, and his Power ? And do they not still go on in their evil Ways, and in a dreadful Rebellion against him ? And what will be the End of such a desperate Course ! Are not greater Calamities, and greater Destructions of Sinners, to be feared, and expected ?

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The Prophet *Isaiab* having expostulated with the Inhabitants of *Judab* for their Wickedness, and Incorrigibleness, under those Judgments, which had been inflicted on them, adds, (*Isaiab* i. 24.) *Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine Adversaries, and avenge me of mine Enemies.* And who are these? Doubtless, all who lead ungodly Lives: They evidently appear to be God's Enemies by their wicked Works: and inexpressible are the Terrors of the Time, when the Righteous God shall avenge himself of them.

I may likewise observe, that after the Prophet had said to the Lord, *Thou hast forsaken thy People*, he says to the People, *Enter into the Rock, and hide thee in the Dust for Fear of the Lord, and for the Glory of his Majesty*, (vid. *Isaiab* ii. 6, 10.) And he foretels their going *into the Clefts of the Rocks, and into the Tops of the ragged Rocks, for Fear of the Lord, and for the Glory of his Majesty, when he shall arise to shake terribly the Earth.*

When the incorrigible Sinners shall come to see the dreadful Execution of God's threatened Judgments, when the Arrows of his Wrath shall fly thick around them, when they shall hear nothing but dreadful Tidings, when they shall ~~be~~ *see, and hear* of many Families, and Multitudes destroyed, or reduced to extreme Distress and Misery, who a little before enjoyed Health, Prosperity, and Peace; when Dangers thicken about them, when their guilty Souls shall be filled with horrible Fears, they may fly from their Dwellings, and seek hiding Places for their Security, but they cannot fly from God, nor get out of the Reach of his Arm: Whithersoever they shall go, the Just God is there; if in the City there comes a Pestilence, or Famine, without it the Sword may devour.

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And altho' the Wicked, in a Time of Tranquillity, may for a while be stupid, and fearless, yet when God proceeds in a Controversy with them, he will make their Hearts to ach, and their Flesh to tremble, and fill their Souls with Consternation, and amazing Terrors. Then the Sinners in *Zion* will be afraid, then Fearfulness will surprize the Hypocrites. his

There is Reason, as I have observed, to think that the Day of the Lord's Visitation of this Land for Sin is begun, and proceeding; and therefore the Hearts of ungodly Sinners may well faint with the Apprehension of the Evils that may justly be expected.

I say not these Things to drive any to Despair, but to excite them immediately to seek Peace, and Reconciliation, with the Holy God, through Faith in the Blessed Jesus, who is both able and willing to save even the chief of Sinners, who return to God through him.

There is still Room to hope for Mercy and Pardon. Therefore it is that the LORD still waits, even that he may be gracious unto us.

If the Inhabitants of our Cities, if the People of our Land, will, like the *Ninevites*, believe God, and fast and humble themselves, and cry mightily unto God, and turn every one from his evil Ways, and from the Violence that is in their Hands, God will turn from his fierce Anger, and we shall not perish. (vid. *Jonah* iii.)

For the Lord hath said, *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.* Jer. xviii. 7, 8.

But we can have no well-grounded Hope of escaping the destroying Judgments of God, of God long provoked, till we see a great Reformation in our Cities and Nation.

Word

Reformation is the Thing which the ~~World~~, and the Providence of God do loudly call for; and that I may thro' the divine Blessing be an Instrument of his bringing a sinful People to Repentance, Faith, and Holiness, in Heart and Life, I shall give an Account of some SORTS of *Persons*, whom God will punish in the Day of his awful Visitation for Sin.

The Word of the Lord is the Derision of profane Sinners in these Days, no less than in Time past; yet the divine Providence is always fulfilling his Word.

Well did David say to God, *Thou hast magnified thy Word above all thy Name*, Psal. cxxxviii. 2. The Word of God is the Sword of the Spirit (Ephes. vi. xvii.) It is the great Means by which the holy Spirit subdues Sinners, and brings them to the Obedience of Faith, and by which he enableth Believers to conflict with, and overcome their spiritual Enemies, the Principalities, and Powers, and the Rulers of the Darkness of this World.

But the Generality of People are Strangers to the Word of God, and many who scoff at it never read it; yet the Time will come, will surely come, when all Men will be made to know somewhat of it, for they will be judged according to it.

It is certainly very seasonable, and needful, when God is risen out of his Place to punish the Inhabitants of the the Earth for their Iniquities, very needful, I say, to acquaint them with what the Word of the Lord has spoken concerning *various Sorts* of *Sinners*, and let them observe whether God in the Course of his Providences will not act according to the *Declarations* upon Record in his holy Word; and consider whether it is not their Interest, as well

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as Duty, to seek Peace with God, that so they may escape the Evil he has threatned.

And it deserves the most serious Notice, and Consideration, that the following Sorts of Persons are particularly threatned with Punishments in the Day of God's Visitation for Sin: And happy will it be if those guilty Sorts of People, shall ponder in their Minds, what the Lord hath said concerning them, and be prevailed with to fly from that Wrath which is coming on the Children of Disobedience, by flying to the blessed Jesus with the Wings of Faith, and becoming his true Disciples, new Creatures in him, sanctified by his Spirit, and made fruitful in Holiness by Union, and Fellowship with him.

I. Those Ministers of the Word of God, of every Denomination, who either set bad Examples, or live in the Neglect of the Duty they owe to the People under their Care, are one Sort of Persons particularly threatned by the holy God.

I mention these by Way of Preface, because they are as Stewards of the Mysteries of God (1 Cor. iv. 1.) and have in Charge to teach the People, the Doctrines, the Statutes, the Commandments and the Ordinances of God; and because their bad Examples, and Neglect of the Duties of their Ministry, are sad Occasions of Irreligion, and Wickedness among the People.

In *Isaiab* v. 6, 9—12. the Word of the LORD says, *All the Beasts of the Field come to devour, yea, all the Beasts of the Forest. His Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy Dogs, which can never have enough, and they are Shepherds that cannot understand: They all look to their own Way, every one for his Gain from his Quarter. Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and to-morrow*

morrow shall be as this Day, and much more abundant.

By *Watchmen*, and *Shepherds*, were meant the *Prophets* and *Priests*, who, in the Days of *ISAIAH*, were Ministers of the Word of God, who ought to have understood it, and been able to instruct the People in it, able to teach them, what God would have them to know, to believe, and to do ; they ought to be Men free from Avarice, and of great Sobriety.

The Passages cited shew, that the following Sorts of bad Ministers, are plainly threatned with Destruction in the Day of the Lord's Visitation.

1. Those Ministers, who are *ignorant*, ignorant of those Things, which God would have them teach the People, and so are no more capable of performing their Office, than Watchmen who are blind can see an approaching Danger, and thereupon give Warning of it, or guide People in the Way they should go, but are like dumb Dogs, that cannot bark to give Notice when a Wolf is coming : Their Ignorance rendering them incapable of acquainting the People under their Care, with the Dangers their Souls are exposed to.

2. Those *lazy, careless* Ministers, who wilfully neglect to perform the Duties of their sacred Function, and indulge themselves in Ease, Idleness, and Sloth. This is manifestly imported in those Expressions, *sleeping, lying down, and loving to slumber.*

3. Those *covetous Ministers*, who, tho' negligent of the Service they owe to their People, yet are for getting as much from them as they can, making their own secular Interest their chief Concern. This is plainly signified by those Words, *viz. they are greedy Dogs, which can never have enough—they all look to their own Way, every one for his Gain from his Quarter.*

4. Those

4. Those *tipling* Ministers, who are fond of strong Liquors, and encourage others to drink with them to excess, and speak Words, and act according to the Import of Verse 12. *Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and To-morrow shall be as this Day, and much more abundant.*

In *Jerem. ii. 8, 9.* are these Words, *viz. The Priests said not, Where is the Lord? And they that handle the Law knew me not, the Pastors also transgressed against me, and the Prophets prophesied by Baal, and walked after Things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your Children's Children will I plead.*

These Words shew, that the holy God has a Controversy with ungodly Ministers, who are destitute of the saving Knowledge of him, and live in Disobedience to him; such Ministers, instead of obtaining a Blessing on their Children, expose them to a Curse, and the Lord will deal with those Parents in a Way of Wrath.

In *Jerem. xxiii. 2.* it is written, *Therefore thus saith the LORD God of Israel against the Pastors, that feed my People, Ye have scattered my Flock, and driven them away, and have not visited them: Behold! I will visit upon you the Evil of your Doings, saith the LORD.* Which Words shew, that God will visit upon such Pastors, as will not faithfully perform their Duty, but neglect the Care of their People, that he will visit upon them the Evil of their Doing.

The Apostle not only taught the People publickly, but from House to House, teaching Repentance toward God, and Faith toward our Lord Jesus Christ (see *Acts xx. 20, 21.*) but those Ministers who will not imitate the Example of the Apostle, but neglect to visit their Sheep, and behave so, as to drive them
from

from attending the sacred Ministrations, provoke the Anger of God, and have Reason to expect a Feeling the bitter Effects of it.

In Ezek. xxii. 26, 31. the righteous God says, *Her Priests have violated my Law, and have profaned mine holy Things: They have put no Difference between the Holy and Profane, neither have they shewed Difference between the Unclean and the Clean, and have hid their Eyes from my Sabbaths, and I am profaned among them. I have consumed them with the Fire of my Wrath: Their own Way have I recompensed upon their Heads, saith the LORD God.* These Passages shew, that those Ministers of God in sacred things, who (regardless of their Duty) admit ungodly Persons to those divine Ordinances which are the peculiar Privilege of the Righteous, and reject the Righteous for whom they were appointed, and who will not look into, and observe the Laws of the Sabbath, to keep it holy, have Reason to be afraid, that the just God will pour out his Indignation upon them, and consume them in the Day of his Visitation for Sin.

Happy for them will it be, if those Ministers of the Word of God, who are the Objects of the Threatnings mentioned, shall consider and lay them to Heart, and make the right Improvement of them.

II. *Profane Persons*, who scoff at serious Things, who deride the Providence, or the Word, or the Commandments, or the Sabbaths, or the Ordinances, or the Worship, or the People of God, are Objects of his Visitation and Wrath.

The Words and Actions of these Persons shew an Enmity against God, and an impious Contempt of his Authority, and Laws, and a proud Disdain of his People: And they bring upon themselves the Character of *Scorners*, or of being scornful.

In *Prov. iii. 33, 34.* it is said, *The Curse of the Lord is in the House of the Wicked*—surely he scorneth the Scorners. And in *Prov. xix. 29.* it is declared, *That Judgments are prepared for Scorners.* And therefore this Sort of Sinners have Reason to think, that divine Judgment will come heavy upon them in the Day of the Lord's Visitation.

Scorners are dangerous Inhabitants of a City, for it is said, *Prov. xxix. 8. Scornful Men bring a City into a Snare.*

These are Transgressors of the first Command, which, as it forbids the having any other God, so it signifies, that it is our Duty to acknowledge, love, and reverence the true God, and have Respect to all his Statutes, and Ordinances, which these Sinners condemn and despise.

III. IDOLATERS. There are two Sorts of *Idolatry*; one, a Transgression of the *first* of the Ten Commandments, the other, a Violation of the Second of them.

And those Persons are guilty of transgressing the first Commandment, who own, or acknowledge any Creature as God, or who pay religious Respect or Reverence, by any inward Action of their Minds, or Gesture of their Body, to any Creature as God and the Object of their Worship.

These Actions are an Acknowledgment of such a Creature as God, and is the having another God before the Face, or besides J E H O V A H, the one only living and true God; and is the Sin, the Idolatry forbidden in *Exod. xx. 3.* where the Almighty says, *Thou shalt have no other God, before Me.*

And this is a most heinous Impiety; because it is an Acknowledgment of divine Perfections, *Wisdom, Knowledge, Holiness, Power, and Goodness,* to be the Attributes of such a Creature, and a giving to such a Creature the Glory due to God alone.

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And since God has given to Man an Understanding to know Things, and a reasoning Faculty to draw proper Conclusions, it is the more absurd and irrational in Man, to entertain an Apprehension, that any material Substance is possessed with the Attributes of that Being who formed it.

The *second* Commandment forbids Mens making any *Images* to be the *Means* of religious Worshipping the true God——As the first Commandment relates to the Object of divine Worship, so the Second to the Means of it. It says, *Thou shalt not make to thyself any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them nor serve them.* (Vid. *Exod. xx. 4, 5.*)

And as the Law forbids the making any Representations, as the Means of Worship, and the performing any bodily Actions expressive of Reverence to them; so it must be understood for the same Reasons, to forbid those internal Acts of the Mind, which signify a religious Devotion to them.

Worshipping the true God by Means of a molten or graven Image, was the *Idolatry* of the Children of *Israel*. When the golden Calf was made, the People said, *These be thy Gods, O Israel, which brought thee out of the Land of Egypt, Exod. xxxii. 4. q. d.* This Image is to represent God, who delivered us from our Bondage to the *Egyptians*, we will keep in Remembrance our Deliverance, and express our Reverence of *Jehovah* our God, by Acts of Adoration to this Image.

For they kept a Feast to *Jehovah*, by Means of that golden Calf.

Aaron made Proclamation, and said, *To morrow is a Feast to the LORD, i. e. Jehovah.* (*Exod. xxxii. 5.*) and ver. 6. it is said, *They rose up early on the Morrow,*

Morrow, and offered Burnt-offerings, and brought Peace-offerings, (i. e. to Jehovah) and this they did by Means of the Golden Calf, by performing their Acts of religious Worship to it, as a Representation of God, who had brought them out of the Land of Egypt.

Now from what has been observed, the Nature of the Sin of *Idolatry* is very manifest, and the *Idolatry* forbidden by the second Commandment, is a very heinous Iniquity; obscuring from the Idolaters, the Brightness, the Glory of the divine Majesty, by making Images of Creatures, or ~~other~~, real or imaginary, Representations of God, because such Representations can only excite false and debasing Ideas of a Being who is invisible, who never was seen, or can be seen; and whose Glory it is to be unlike all sensible Objects, and infinitely to transcend the most excellent Creatures. *To whom then will ye liken God? Or what Likeness will ye compare to him?* says the inspired Prophet *Isaiah xl. 18. and v. 25. To whom then will ye liken me? or shall I be equal? says the holy One.*

either

It is a vile Indignity to the great God, to make any Representation, or Image to be the Means of worshipping him; a Practice very provoking of his Anger.

How terrible did the holy God resent it, when the *Israelites* were guilty of it.

The Lord said unto Moses, Go, get thee down; for thy People which thou broughtest out of the Land of Egypt, have corrupted themselves. They have turned aside quickly out of the Way which I commanded them; they have made them a molten Calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the Land of Egypt v. 7, 8.—Now therefore let me alone, that my Wrath may wax hot against them, and that I may consume them. v. 10.

C

Moses

Moses indeed prayed for the People, and God did not destroy them, though many of the Idolaters by his Appointment were slain.

Moses bewailed their Idolatry, and said, *O this People have sinned a great Sin, v. 27, 28.—And the Lord plagued the People, because they made the Calf which Aaron made.*

Surely the sad Examples of the *Israelites* herein, and the Manifestations of God's Wrath against them, should make all Men ever after afraid of worshipping even the true God by Means of any Images whatever.

It was the same Sort of Idolatry which *Jeroboam* King of *Israel* established by his Authority. *He took Counsel and made two Calves of Gold, and said unto them, (i. e. his Subjects) It is too much for you to go up to Jerusalem: Behold thy Gods, O Israel, which brought thee up out of the Land of Egypt. And he set the one in Bethel, and the other put he in Dan. 1 Kings xii. 28, 29.*

And thus did *Jeroboam* bring the Children of *Israel* to sin against the Lord their God.

And whoever, to express, or signify their Reverence or Worship of the most high God, shall perform Acts of Homage, Reverence, and Worship to any Image, molten, graven, or painted, is guilty of the like Idolatry.

God has, in very many Passages of his Word, threatened to punish Idolaters in the Day of his Visitation for Sin. And there are many Instances upon Record in the sacred Scriptures of his having done so; and it concerns every one that is guilty of this Sin, to consider that Idolaters shall not inherit the Kingdom of God. *1 Cor. vi. 9.*

IV. Proud Persons are another Sort whom the holy God has threatened to punish in the Day of his Visitation for Sin.

Various is the Fuel for Pride, viz. fine Houses, the Ornaments for Apparel, Furniture, Gardens, Riches,

Riches, and Equipage, Beauty, Learning and Honour, and divers other Things.

Pride is a Man's overvaluing himself on Account of some natural, or acquired, or imaginary Gifts, or Excellencies; it is when a Man thinks of himself more highly than he ought to do.

Proud Persons are Idols to themselves, and Transgressors of the first Commandment, and have not that Love to God, that Reverence of him, or that Humility of Mind which are their Duty; and God admonishes them by awful Threatnings.

In *Isaiab* ii. 11, 12. the Prophet says, *The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And in Confirmation of this it is added v. 17. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low: and the Lord alone shall be exalted in that Day, i. e. in the Day wherein he visits for Sin.*

And concerning Women it is declared in *Isaiab* iii. 16. *Moreover the Lord saith, Because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking, and mincing as they go, therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of Zion: v. 17.*

And the Prophet declares v. 18. *In that Day (viz. of Visitation for Sin) the Lord will take away the Bravery of their Ornaments, and greatly afflict them (read v. 18. to the End of v. 24.)*

Pride goeth before Destruction, and an haughty Spirit before a Fall, it is said *Prov. xvi. 18.*

The Prophet *Ezekiel* (in *Ezek. xvi. 49.*) said to the Inhabitants of *Jerusalem*, *Behold this was the Iniquity of thy Sister Sodom, Pride, Fulness of Bread (i. e.*

Luxury) and abundance of Idleness was in her, and in her Daughters. And what was the Consequence? Truly, a most dreadful and utter Destruction by Fire and Brimstone.

shews that This Example of the divine Vengeance (with the Threatnings mentioned) they who indulge themselves in Pride, Luxury, and Idleness, have Reason to be afraid, when the righteous God executeth his Judgments for Sin.

V. Persons who are Lovers of Pleasures more than Lovers of God, are another Sort that have Reason to expect a terrible Feeling of the Wrath of the Almighty, when he visits for Sin.

Sensual Delights engross the Affections of many People. It is the chief Thing they seek after; for which they take unwearied Pains, and are at Expences far beyond what their Incomings will allow; and for the Enjoyment of which many impoverish themselves and their Families.

And are not they who *love Pleasures more than they love God*, are they not in a black List? and placed with *Blasphemers, false Accusers, incontinent, fierce, Despisers of those that are good, Traitors, &c.* See 2 Tim. iii. 2—4.

And do not they love their Pleasures more than they love God, who neglect the Duties they owe to God, for the Sake of being present at places of publick Diversions and Entertainments?

If a Man takes all Opportunities of being in the Company of one Acquaintance, and industriously shuns the Company and Conversation of another, it is plain, to a Demonstration, that he loves the one, and dislikes, and hates the other.

And thus, as to the Lovers of Pleasure, it is most evident, that they are Haters of God, and some of his Enemies.

They go with ardent Desires to Plays, Operas, and other Places of sensual Delights, but will not endure

endure the Performance of religious Exercises in their Families, or Closets, nor will go to the Places of publick Worship.

And will not the Most High shew his Indignation against those, when he is risen out of his Place to punish People for their Iniquities?

What God said concerning *Babylon*, manifests his Indignation against this Sort of Sinners; and that they have Cause to expect the bitter Fruits of it. *Therefore bear now this, thou that art given to Pleasures, that dwellest carelessly-----these two Things shall come to thee in a Moment, in one Day, the Loss of Children, and Widowhood, they shall come upon thee in their Perfection.* Isa. xlvii. 8, 9.

The Prophet says, *Woe unto them---the Harp, and the Viol, and Tabret, and Pipe, and Wine are in their Feasts, but they regard not the Work of the Lord, neither consider the Operation of his Hands.* Isa. v. 11.

And the Prophet *Amos* says, *Woe to them that are at Ease in Zion---Ye that put far away the evil Day, and cause the Seat of Violence to come near; that lie upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall; that chant to the Sound of the Viol---that drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of Joseph.* See *Amos* vi. 1-7. and read *Deut.* xxviii. 15. *ad finem.*

The holy God will put an End to their Pleasures, and bring them to weeping, and howling, and bitter Lamentation, when he visits a People for their Iniquities.

The Prophet says, in *Isa.* xxviii. 21, 22. *For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the Valley of Gibeon, that he may do his Work, his strange Work; and bring to pass his AT, his strange AT. Now therefore be ye not Mockers, lest your Bands be made strong; for I have heard from*
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the Lord God of Hosts, a Consumption even determined upon the whole Earth.

Then the Mirth of Tabrets ceaseth, the Noise of them that rejoice endeth, the Joy of the Harp ceaseth—All Joy is darkened, the Mirth of the Land is gone, (Isaiah xxiv. 8, 11.) Thus it will be, when God is punishing the Inhabitants of a Land for their Iniquities.

Then will I cause to cease from the Cities of Judah, and from the Streets of Jerusalem, the Voice of Mirth, and the Voice of Gladness, says the righteous God, speaking of the Time when he would inflict his Judgment for the Iniquities of his People.

These Declarations of the Almighty deserve the Notice of them who indulge themselves in sensual Pleasures.

VI. PROFANERS of the holy Name of God, are another Sort of Sinners that have Reason to expect Punishment in the Day of Visitation for Sin.

I understand by Profaneness, an irreligious Treatment, by Words or Actions, of somewhat sacred, in Violation of the divine Laws concerning it.

God is greatly to be feared in the Assembly of the Saints : and to be had in Reverence of all them that are about him, (Psalm lxxxix. 7.) Holy and reverend is his Name, (Psalm iii. 9.)

All the Names, the Titles, Attributes, the Providence and Word of the Most High, even every Thing by which he has made himself known, ought always to be mentioned and treated with Seriousness and Reverence.

But all those Words and Actions of Men relating to them, which signify a Contempt of them, or a Want of Reverence to God, are Instances of Profaneness.

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Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain. Exod. xx. 7.

People take the Name of God in vain, when they use or mention it for trifling and vain Purposes; as many do in common Discourse, without any Occasion; and when it can only serve to shew an Irreverence of the Great Jehovah, and to set bad Examples to all that hear them.

But let such profane Sinners remember, that tho' they may escape Punishment from Men, yet *the Lord will not hold them guiltless*, and let them consider the tremendous Import of that Declaration.

It is yet a more aggravated Profaneness of the Name of God, when Men *swear falsely* by it; because it is an impious Calling on God, or appealing to him, as Witness to a Falsehood, and is a concealing of Truth, or something which should be known, and is often injurious to others. It is speaking a Lye with an Oath.

Hear ye this—whick swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, not in Righteousness, said the holy God to his People, *Isaiab xlvi. 1. Will ye swear falsely—And come, and stand before me, and say, we are delivered to do all these Abominations.—Behold, even I hath seen it, saith the Lord. Therefore I will cast you out of my sight.* Jer. vii. 9, 11.

Because of Swearing the Land mourneth, said the Prophet, *Jer. xxiii. 10.*

Hear the Word of the Lord, ye Children of Israel, (said Hosea) for the Lord hath a Controversy with the Inhabitants of the Land, because there is no Truth, nor Mercy, nor Knowledge of God in the Land. Therefore shall the Land mourn. Hof. iv. 1, 3.

This is the Curse that goeth forth over the Face of the whole Earth, for every one that stealeth shall be cut off,

off, as on this Side, and every one that sweareth SHALL BE CUT OFF, as on that Side, according to it, it is said, Zech. v. 3.

There is yet another, and a very dreadful Sort of profaning the Name of God, that is, when a Man, on any Provocation from another, shall pray to God to damn him, or that the Plague may take him, or that some other Evil may befall him.

This is a profane Practice, which not only transgresses the Laws of God, which requires us to love our Enemies, to love all Men, to pray for them which despitefully use us, but it is a treating God as if he was to fulfil their malicious Desires, and to make his Power to subserve their immoral Wishes; and such have abundant Reason to expect Punishment, when God visits for Sin.

VII. PROFANERS of God's Sabbaths are another Sort of Sinners, which provoke God to send destroying Judgments.

The Sabbath is profaned, when People fall into a Dislike of it, and wilfully mispend the Time of it, transgressing those Laws, which require us to remember the Sabbath Day to keep it holy, *i. e.* to employ it in religious Exercises, except what Time must be taken up in the Works of Necessity and Works of Mercy.

They who wilfully neglect the holy Convocation of People, appointed to be on the Sabbath, and will not give their Attendance on the Offices of the publick Worship of God, but transact their secular Affairs, buy and sell, or receive or make Visits of Entertainment, or take their Recreations and Pleasure on the Day, or spend the Time in Idleness, are Profaners of the Sabbath.

Six Days shalt thou labour, and do all thy Work, (i. e. about thy worldly Affairs) but the seventh Day is

is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-Servant, thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates.

And the holy God says, *If thou turn away thy Foot from the Sabbath, from doing thine own Pleasure on my holy Day, and (shalt) call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath spoken it.* Isa. lviii. 13, 14.

It appears from these Passages, that God does not allow us on the Sabbath, either to do any worldly Business, or to gratify ourselves even with those Recreations and Pleasures, which are lawful on other Days: It appears, that if we prize the Day of Sacred Rest, and take Delight in the religious Exercises of it, and abstain from our own secular Works, and Words, and Pleasures, we shall then please our most gracious God, and have his Blessing upon us, and have his Blessing manifested to us by kind Dispensations of his Providence towards us: And it appears also, that if we allow ourselves to break his Laws concerning the Sabbath, we provoke his Wrath.

God hath promised to them that keep his Sabbaths, and choose the Things that please him, and take hold of his Covenant, that he will give them *an everlasting Name, that shall not be cut off*: That them who join themselves to the Lord to serve him, and to love the Name of the Lord to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of his Covenant, even them will he bring to his holy Mountain, and make them joyful in his House of Prayer. Read Isaiah lvi.

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But most tremendous are the Declarations of the righteous God against his own People for profaning his Sabbath.

That is an awful Declaration of the LORD of Hosts in *Ezek. xx. 21.*

They polluted my Sabbaths : Then I said I would pour out my Fury upon them. And this Impiety is mentioned as one Cause of destroying Judgments, and of God's with-holding his Favour and Blessing. *v. 13, 10, 24.*

This Irreligion is reckoned among the crying Sins of the Inhabitants of *Jerusalem*, (*Ezek. xxii. 8.*) *Thou hast despised mine holy Things, and hast profaned my Sabbaths,* said the holy God.

And after the mentioning of their Provocations, God says, (*ib. v. 14.*) *Can thine Heart endure, or can thine Hands be strong in the Days that I shall deal with thee ? I the Lord have spoken it, and I will do it. And I will scatter thee among the Heathen, and disperse thee in the Countries, and will consume thy Filthiness out of thee ; ver. 16.*

Many People break God's Sabbaths without Remorse, because they meet with no Punishments from Men, and because the Judgments of God are not speedily executed ; but they must not think to escape so in the Day of God's Visitation for Sin : The Threatnings mentioned plainly shew, that they shall not escape.

I have, in the foregoing Particulars, considered the *Declarations* of the righteous God concerning some Sorts of Persons who are wilful, stubborn Transgressors of one or other of the four first of the Ten Commandments, recorded in *Exodus xx.* and I intended to have related some of the awful Things, which the Lord hath spoken in his Word of those, who live in wilful Disobedience to his other Commandments ; but that what has been written may
sooner

sooner get into the Hands of those whom it chiefly concerns, I thought it needful first to publish this Part of what I proposed to offer to the most serious Thoughts of People.

The DECLARATIONS of the Judge of the whole Earth, which have been related, are indeed full of doleful Tidings, Tidings which may justly fill the Minds of People with an awful Fear and Dread of provoking the Divine Anger, and excite them to forsake their Sins.

Are not the Threatnings mentioned, the Threatnings of Almighty God, against those Sorts of Persons, who are the Objects of them! And is not the Great God able to execute them! And will he not do so, in case the Guilty remain incorrigible!

And when, in Way of his Providence, he proceeds to fulfil his Threatnings, can the guilty Sinners, against whom they are pronounced, expect to escape them? Can they fly from God? Can they get out of the Reach of his almighty Arm? Can they hide themselves, where he cannot find them? *Can any hide himself in secret Places, that I shall not see him?* SAITH THE LORD. *Jer. xxiii. 24. He shall not be able to hide himself,* says God, *Jerem. xlix. 10.*

Every one has Reason to say unto God, as David did, *Pf. cxxxix. 1. O Lord, thou hast searched me, and known me—thou understandest my Thought afar off—and acquainted with all my Ways—For there is not a Word in my Tongue, but lo, O Lord thou knowest it altogether.—Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: if I make my Bed in Hell, behold thou art there. If I say, surely the Darkneſs shall cover me; even the Night shall be Light about me; yea, the Darkneſs hideth not from thee.*

These are certain Truths : How vain and foolish is it then for guilty stubborn Sinners to seek by Flight a Safety from the Judgments God has denounced against them.

But is there no Hope ? Is there no escaping the Wrath and Vengeance of the holy God ? I answer, there is none by Flight, none by Riches, none by human Power or Policy.

Yet, blessed be the merciful God, there is some Hope remaining ; there is a Door of Hope, opened by the gracious *Declarations*, and kind Invitations which Almighty God, infinite in Goodness, has made to those who provoked him to destroy them.

Wash ye, make you clean (says our God who delights in Mercy, *Isaiab* i. 16, &c.) *Put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.*

Come now, and let us reason together, saith the Lord : Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool.

If ye be willing and obedient, ye shall eat the Good of the Land. v. 19. Which implies not only that God would then pardon them, and forbear to inflict the Judgments threatened against them, but also that *comfortably* God would bless them, and provide ~~comfortably~~ for them.

It is added, *ver.* 20. *But if ye refuse, and rebel, ye shall be devoured with the Sword : for the Mouth of the Lord hath spoken it.* Signifying, that if they would not repent of their Sins, but go on in their Trespases, and continue their Rebellion against God, they should certainly be destroyed.

In *Jerem.* xviii. 7, 8. our merciful God says, *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, to pull down, and*

to destroy it, if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.

In Ezek. xxxiii. 11. *As I live saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way, and live : Turn ye, turn ye from your evil Ways : for why will ye die, O House of Israel ?*

In Ezek. xviii. 21, 22. it is said, *But if the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be mentioned unto him.*

How amazing is the Mercy of God ! What Encouragement is here to engage the Wicked to turn from their evil Ways, to repent of their Sins, and to return to God and their Duty ? How should the Loving-kindness of God make us ashamed of the Transgressions and Offences we have committed against him ! Is God willing to be reconciled to us, notwithstanding the Multitudes and Heinousness of our Crimes ! and willing so perfectly to forgive them, that they shall not be even mentioned to us for a Reproach, and Condemnation, if we turn from all our Sins, and conscientiously keep all his Statutes, and do that which is lawful and right. And shall we not be thankful for the wonderful Manifestations of Divine Grace, and return unto the Lord our God !

O that there was such an Heart in all the Wicked ! *Seek ye the Lord while he may be found, (says the Prophet) call ye upon him while he is near. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts : and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* Isa. lv. 6, 7.

Ye are gone away from mine Ordinances, and have not kept them: Return unto me, and I will return unto you, saith the Lord of Hosts. Mal. iii. 7.

Therefore say thou unto them, Thus saith the Lord of Hosts, Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts, Zech. i. 3.

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Now these ~~gracious~~ Declarations of God, are certain Evidences that God is willing to be reconciled to Sinners, notwithstanding the Number of their Sins, and although they have long lived in Disobedience to him: They shew that there is a Way, and a sure Way to Reconciliation and Peace with him, a sure Way to obtain Forgiveness, and the Favour of God; and therefore a sure Way to Safety, Comfort, and Happiness.

But what is the Way by which Sinners may return to God? This is a most important Enquiry, and our Blessed Saviour answers it in *John xiv. 6. Jesus saith unto him, (that is, to Thomas, ver. 5.) I am the Way, and the Truth, and the Life: No Man cometh unto the Father, but by me.*

The sure Way of returning to God acceptably, is through Faith in Christ Jesus, the only Saviour, and the only Mediator between God and Man.

Faith in Christ is the only Way to obtain Salvation from our Sins, and Peace with God, *I am the Door; by me if any Man enter in, he shall be saved,* said our compassionate Saviour, *John x. 9.*

Look unto me, and be ye saved, all the Ends of the Earth, saith our gracious Redeemer, *Isaiah xlv. 22.*

This is the Way that God in his Word has revealed, and directs us to.

And it is what the Ministers of the Gospel are to instruct us in.

They

They are to acquaint us, that there is a Fountain opened for Sin, and for Uncleanness, (*Zech. xiii. 1.*) in which we may wash, and be clean: They are to preach that the Blood of *Jesus Christ cleanseth us from all Sin*, (*1 John i. 7.*) if we believe in his Name.

They are to preach Repentance towards God, and Faith toward our Lord Jesus Christ, (*Acts xx. 21.*) and to publish those *Declarations*, which the God of Mercy and Salvation has made in his Word, concerning those that repent of their Sins, and believe in the Lord Jesus, such as the following, *viz.*

Acts ii. 38. Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Holy Ghost.

Acts iii. 19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.

And that in *John iii. 16. viz. God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting Life.*

John i. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

John xii. 46. I am come a Light into the World, (said our gracious Saviour) that whosoever believeth on me, should not abide in Darkness.

Acts xvi. 31. It is said, Believe on the Lord Jesus Christ, and thou shalt be saved.

These sacred Declarations of God, shew plainly that there is a Way, and a sure Way to obtain the Pardon of Sin and eternal Life, and they shew to us what this Way is, *viz.* the Way of Repentance and Faith; or the turning from our Sins, and re-
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turning to God, and the Obedience we owe unto him ; and the receiving Christ, as our Saviour, and Prince, and trusting in him alone for Salvation.

And other Declarations recorded in the divine Word, do manifest that this Way is the Way to *Safety, Comfort, and Happiness.*

It is the Way to SAFETY. For in *Deut. xxxiii. 12.* it is said, *The beloved of the Lord shall dwell in Safety by him, and the Lord shall cover him (or protect him from Evil) all the Day long.*

And in *Prov. xviii. 16.* it is said, *The Name of the LORD is a strong Tower ; the Righteous runneth into it, and is safe.*

In *John xi. 18, 19.* Thou shalt take thy Rest in Safety. Also thou shalt lie down, and none shall make thee afraid.

In *Isa. xxxii. 18.* Our God says, *My People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places.*

And that it is the Way to COMFORT appears from such Declarations as the following, viz.

Psal. cxix. 165. Great Peace (and therefore much Comfort) they have which love thy Law, and nothing shall offend them.

In *Psal. cxii. 7.* it is said, *He shall not be afraid of evil Tidings ; his Heart is fixed trusting in the Lord.*

In *Psal. xxix. 11.* it is declared, that, *The LORD will bless his People with Peace.*

It is the good Pleasure of our heavenly Father, that they who love and serve him, should enjoy inward Peace and Consolation.

Comfort ye, comfort ye, my People, saith your God. Isa. xl. 1.

COMFORT is promised to repenting Sinners in *Isa. lvii. 18.* *I have seen his Ways, and will heal him : I will lead him also, and restore Comforts unto him.*

And

And the blessed Jesus has promised unto his Disciples the holy Spirit as a Comforter in *John xiv. 16.* saying, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

This Way is also a sure Way to Happiness, to Happiness both in this World and in that which is to come.

It is declared in *1 Tim. v. 8.* *That Godliness is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come.*

The Abundance of precious Promises, Promises of Blessings, spiritual and temporal, in this World to serious Christians, who believe in the Lord Jesus, and love, and serve God in Holiness and Righteousness, the Promises of an eternal Salvation, of a Crown of Glory, of an everlasting Life, and of eternal Inheritance, (*Heb. ix. 15.*) are Evidences that there is a sure Way to Happiness.

The Apostle *Peter* says, *Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, 1 Pet. i. 3, 4.*

In this World, many are the Afflictions of the Righteous, tho' few, very few, in Comparison with the Numbers of the Mercies they enjoy; and light, very light, in Comparison with the Weight and Importance of the Blessings God has bestowed on them: But God is present with them in all their Afflictions, he puts under them the everlasting Arms, and will most certainly deliver them out of all their Troubles.

He will make all Things to issue well unto them, as appears from that Declaration, *Rom. viii. 28.*

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viz. All Things work together for Good to them that love God, to them who are the Called according to his Purpose.

I have now shewed from the infallible Word of God, the Way that leads to the Suffering of his Wrath in this World, and to an endless Destruction in the next; and also the Way, and the sure Way to Safety, Comfort, and Happiness, here and for ever hereafter.

I shall now conclude this Letter, with a brief Address to those Sorts of Persons, whom the righteous God has threatned with Punishments in this World.

And let me intreat such of you to consider the awful Threatnings denounced against you. You are the Objects, the miserable Objects of the divine Anger. The LORD's Indignation is against you, his terrible Controversy is with you. You have been hitherto heaping up Wrath against the Day of Wrath; the Day of his wrathful Visitation for Sin.

And tho' he may suffer many Individuals, in each Sort of Sinners, to escape, in this World, his threatned Vengeance, yet Multitudes will be destroyed, and by a dreadful Violence be sent to take their dreadful Abode with Devils reserved in Chains under Darkness to the final Judgment.

And you do not know, that you shall not be some of this Multitude.

O ponder this in your Thoughts, and reason with yourselves in the following Manner, as you have good Cause to do so, *viz.*

“ How lamentable is my Condition ! how fearful
 “ are the Threatnings of the Almighty ! how
 “ shall I be able to bear the Execution of them !
 “ How bitter are the Reflections on the Iniquities
 “ of my Heart and Life ! What Advantage,
 “ what Consolation have I, or can I have from
 “ those Sins, which I have indulged ! How mon-
 “ strous,

“strous, how heinous, how aggravated are the
 “Sins which I have been guilty of, and wilfully re-
 “peated, Times without Number! Alas! what will
 “become of me, if I still go on in my evil Ways!
 “God be merciful to me a Sinner! a vile Sinner, a
 “most Hell-deserving Sinner! And may such a
 “one as I, hope for any Mercy? Is there a Way
 “for such a Transgressor as I have been, to ob-
 “tain Pardon, and Peace, and Reconciliation with
 “the holy God, whom I have so much, and so
 “long offended?

“Yes, O my Soul! there is a sure Way, even
 “for the Chief of Sinners, to obtain all that
 “Mercy, Salvation and Happiness, which guilty
 “and wretched Creatures do want.

“The DECLARATIONS, the kind Declarations
 “of God which I have read in this Letter, and
 “which are recorded in the sacred Scripture, are un-
 “deniable Proofs of it.

AN ADDRESS TO GOD.

“And now, O most gracious God, I humbly
 “praise and thank thee for them; I now renounce
 “all my Sins with Shame and Grief: I confess them
 “with a Loathing of them, and acknowledge that
 “thou mightest most justly destroy me. But, O
 “spare me for Christ’s Sake! for thy Mercy Sake!
 “I believe that the Lord *Jesus* is both able and
 “willing to save even the Chief of Sinners, and such
 “a vile Sinner as I have been. I believe him to be
 “the promised Saviour! Lord increase my Faith!
 “Help me against Unbelief! I take the Blessed Je-
 “sus to be my Saviour, and humbly beseech thee
 “by thy holy Spirit, thoroughly to convert, renew,
 “and sanctify me! and do thou work continually
 “in me both to will, and to do of thy good Plea-
 “sure!

“ I now devote myself to thee, to be thine in an
 “ everlasting Covenant ! I beseech thee from this
 “ Time to incline, and enable me to live according
 “ to the holy Rules of thy Word.” Amen, for
 Jesus Christ his Sake.

Suitable REFLEXIONS.

“ O my Soul reflect upon it, and consider the
 “ wonderful Patience of God towards thee, in not
 “ pouring out his Plagues upon thee, and sending
 “ thee down quick into Hell ! Think on the Riches
 “ of his Mercy manifested in giving thee this
 “ Hour for renouncing thy Sins, and for accepting
 “ the Saviour whom his Love provided ; and think
 “ on his Grace in helping thee, by his holy Spirit,
 “ to return to him through Christ ; and to trust in
 “ Christ Jesus alone for Salvation.

“ Happy Transaction, between God and my Soul
 “ this Hour !

“ If I had remained thoughtless, and inconfide-
 “ rate, and persisted in my evil Ways, some de-
 “ stroying Judgment might have put an End to my
 “ Life while I was so doing ; and then the impor-
 “ tant Transaction could never, never be performed.

“ But since I have been through Grace enabled to
 “ accept of Christ, and am become one of his Dis-
 “ ciples ; since I have devoted myself to God, and
 “ renounced all my Transgressions, I have great
 “ Reason to delight in God, as my God, and to re-
 “ joice in Christ Jesus, as being now my dear Lord,
 “ Master, and Redeemer.

“ And may well hope, that whatever Confusions,
 “ and Calamities may happen in this Country, or
 “ City, my Condition for Eternity is safe, and will
 “ be happy. Now I may lay aside all Fears of
 “ Death, even when the killing Arrows shall fall
 “ thick around me.

“ For

“ For to a good Man, the Day of Death is better than the Day of his Birth, and when his Soul becomes absent from his Body, it will be present with the Lord, and the earthy House of this Tabernacle (*viz.* of his Body) shall be dissolved; he has a *Building of God, an House not made with Hands, eternal in the Heavens.* 2 Cor. v. 1.

when

“ And although in this World I may have Trouble, yet I may well hope for Peace in Christ Jesus; and therefore by the Help of the Holy Spirit I will continue seeking to, and trusting in the blessed Jesus, and endeavour faithfully to serve my God and Saviour to the utmost End of Life.”

Thus may every one that repents of his Sins, and thankfully accepts of Christ to be his Saviour, and Lord, as he is freely offered to all Sorts of Sinners in the Gospel; thus, I say, may every such Person reason within himself, and be comforted.

I will only add, that it is my earnest Prayer for those who have hitherto been regardless of God, of an Interest in Christ and their Duty, and thoughtless of the Concerns of their immortal Souls, and hitherto walked in Ways of wilful Disobedience to the pure and holy Commandments of God, that they may by his Spirit have the foregoing Thoughts made their own, and their Souls inclined, and enabled to perform those Acts signified by the Expressions in the Address to God.

O merciful God! hear this Prayer, and grant these Petitions for Jesus Christ's Sake! and for the glorious Manifestation of the Energy and Sovereignty of thy Grace, and of the Riches of thy Love! Amen. And let every one that shall read these Papers say Amen.

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